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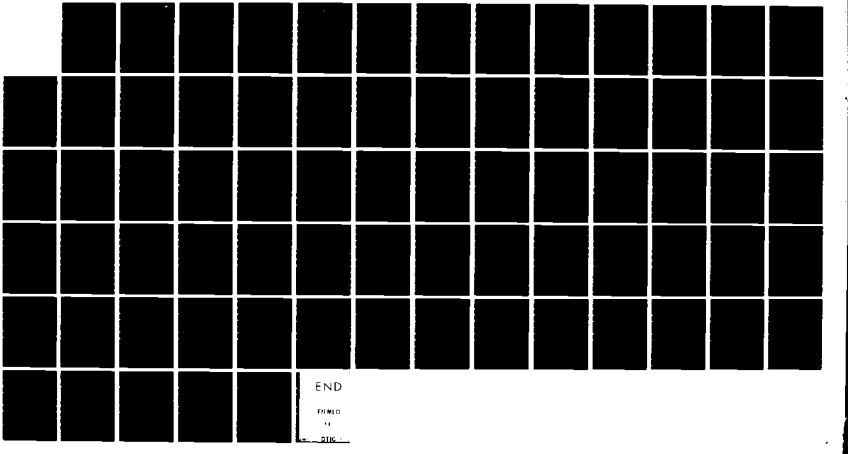

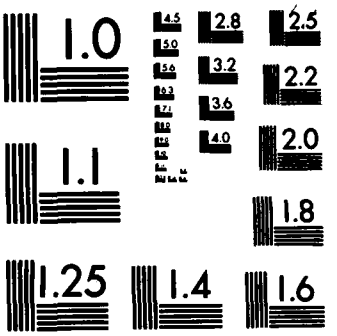

UNITED STATES DEPARTMENT OF ARMY

OFFICE OF THE CHIEF OF CHAPLAINS

HANDBOOK

CONTRACT NO. MDA 903-81-C-0643

PRE- AND POST-MARITAL CHAPLAIN MINISTRY TO MILITARY PERSONNEL AND KOREAN NATIONALS

SUBMITTED

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FOREWORD

This document is based on the study results under Contract No. MDA 903-81-C-0643 for the Office of the Chief of Chaplains conducted by TRITON Corporation, Washington, D.C., 1983.

The methodology for the TRITON study involved: (1) interviewing Korean-American couples in Korea and the Continental United States (CONUS); (2) interviewing military chaplains and other military and civilian professionals in both geographical locations; (3) evaluating existing military programs in Korea and the U.S.; and (4) examining military policy and its impact on the transcultural couple.

The study information was assembled in the form of a Final Report, sections of which are presented in this Handbook.

This document was prepared by Ms. Sheryl D. Joyner, Project Director; Dr. Daniel B. Lee, D.S.W. and Mr. Paul Bradshaw.

"The views, opinions, and findings contained in this report are those of the authors and should not be construed as an official Department of Army position, policy, or decision, unless so designated by other official documentation."

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I. INTRODUCTION

Military transcultural marriages have occurred since the United States (U.S. or US) first established military installations overseas. It is estimated that such worldwide military operations have produced over one-half million transcultural unions between American servicemen and foreign nationals. One of the most active patterns of such marriages appears to be the Korean-American transcultural marriage which has steadily increased to over 60,000 marriages with an annual rate of approximately 3,000 marriages of this type.

What has emerged as a result of the high incidences in Korean-American transcultural marriages are specific problems and issues that are encountered by both the husband and wife. Although previous studies have focused only on the adjustment of the Korean wife into Western society, TRITON Corporation (1983) conducted a research effort for the Office of the Chief of Chaplains that discussed the effects of the acculturation process on the husband or American spouse as well as the Korean spouse.

One of the major purposes of the TRITON study was to develop a handbook to be utilized by chaplains toward a more effective ministry to Korean-American transcultural couples. As a result, this handbook has been designed based on the findings of the TRITON effort with a particular emphasis on the counseling needs identified through interviews with chaplains and other professionals who work with Korean-American couples.

The chaplain can play an integral role in assisting the Korean-American couple. TRITON found that of all persons in the military community, the chaplain was best equipped to provide counseling and assistance to the transcultural couple. It is unfortunate, however, that many soldiers view the military system and its representatives as unsupportive of their transcultural involvements, thus making the responsibility of the chaplain much more difficult.

The TRITON study also revealed from interviews with soldiers who were in Korean transcultural marriages (or were contemplating marriage) that the military often discouraged such unions. Some soliders recognized this discouragement as being in their best interest. However, the majority felt it was an imposition on their rights and an indication of the Army's lack of confidence in the solider's ability to make decisions. The chaplain was often seen as an instrument of the military system whose purpose was to perpetuate discouragment, thus making the chaplain's efforts to assist the couple subject to misinterpretation. These circumstances place chaplains in a unique situation for they must work towards achieving the confidence and trust of the soldier and foreign-born spouse and still maintain their position within the military environment.

Although the question of whether or not a soldier should marry a foreign national has been a concern, it is not the real issue. Soldiers have married and will continue to marry transculturally. The primary issue is rather, how does the military chaplaincy develop a more effective ministry to the Korean-American couple within the military community.

In an effort toward a more effective ministry, it is important to understand the cultural growth and development processes that have transpired to the period of time when the American and Korean become husband and wife. The American chaplain can rely on personal experiences in cultural development to relate to various perceptions, concepts and ideas that may have had an influence on the soldier's actions and decisions.

At the other end of the spectrum, however, the lack of these same kinds of experiences and cultural development inhibit the chaplain's identification and understanding of the influences affecting the Korean spouse. In other words, the effectiveness of the

chaplain's ministry to the Korean-American couple may be diminished because only half of the picture is presented or understood. It then becomes increasingly important to understand and have knowledge of the cultural development that has shaped the Korean spouse's philosophy of life.

This document provides a foundation from which the chaplain can work in order to more fully understand the Korean culture and its effect on the Korean-American couple and on the integration of the two cultures within the transcultural marriage.

Chapter II, "Understanding Other Cultures," provides a framework for comparing cultural differences and establishes a basis for providing counseling to transcultural couples seeking assistance. Chapter III, "Overview of the Korean Culture and Personality," provides a discussion of Korean history, ideology and concepts of human relations. "Adaptation to a New Culture," Chapter IV, discusses cultural adaptation for Korean wives and the role of the American husband in the acculturation process. "Guidelines for Pre-Marital Orientation Programs" and "Guidelines for Post-Martial Services to Korean Wives of American Servicemen in the United States," Chapters V and VI respectively, are based on information gathered from Korean-American couples, chaplains and other professionals in Korea and CONUS. These recommendations are the product of interview sessions conducted during the TRITON study.

Chapter VII, "The Chaplain and the Military Transcultural Community" summarizes the findings and suggests how they can be effectively utilized in a ministry to American servicemen and their foreign-born spouses.

An appendix and bibilography conclude this handbook.

II. UNDERSTANDING OTHER CULTURES

Culture influences all aspects of a society, shaping individuals' orientations and preceptions of reality as well as their methods of organizing programs and institutions. This knowledge of culture becomes especially important when work is undertaken with people from different cultures. American chaplains and other professionals need to learn that life events can be viewed from different perspectives and that the role of society in individual lives can be handled in various ways. In addition, these professionals should become aware of the cultural values which shape American policies and underlie the structure and attitudes toward delivery of services.

Transcultural understanding begins with recognition of the basic underpinnings of one's own culture. Once understood, chaplains can then compare and contrast these tenets to relative aspects of other cultures, particularly, the Korean culture. This chapter offers a general introduction to the central concepts of cultural understanding and provides a framework for comparing American and Korean cultural differences. It begins by providing a working definition of culture and then examines the functions of culture in a society and the central qualities of culture. This chapter also offers a conceptual framework for studying and classifying key aspects of a culture.

A Working Definition

Culture is the pattern of beliefs, customs and behaviors that are socially acquired and transmitted through symbols and widely shared meanings. It is the means by which people of a given society adapt to one another and to their physical and social environment. It is an organized group of learned responses - a system of ready-made solutions to the problems which people face.

Culture is not a part of a person's biological makeup. Rather, it is learned through interaction with others in a society. It is passed from one generation to another through both conscious and unconscious mechanisms such as language and art forms. The symbols of language and the arts carry widely understood meanings for the people who share a given culture.

Functions of Culture

Culture performs a number of key functions for society. It:

- Makes complex areas of life predictable;
- Provides socially acceptable patterns for meeting biological, psychological, and social needs;
- Defines what is good, right, natural and real;
- Stratifies people, distributes activities and goods, and organizes institutions;
- Insures group survival and self-perpetuation;
- Provides life's communication;
- Explains life's mysteries;
- Orders the relationships of people: and
- Orders the uses and relationships of time and space.

Qualities of Culture

All cultures have seven distinguishing qualities. Cultures are:

1. Learned: Since culture is not inborn, children removed from their biological families of origin at early ages

will learn the culture of their new families. They will share little of their original parents' beliefs, values and customs.

2. Transmittable: The learning of culture occurs in day-to-day interaction with people who teach it consciously and unconsciously. In addition, culture can be transmitted from one generation to another by a variety of means including language, institutions and artifacts. Thus, human beings can build on the achievements of prior generations.

3. Normative: Members of a given society develop widely shared expectations of one another which are translated into norms and standards of what is good, right, beautiful, respected, etc.

4. Ideal: Culture defines ideal values and attributes through its philosophy and religion. Often, these values are considered to be ultimate goals but are not considered practical for individual behavior.

5. Satisfying: Culture meets biological and social needs and thus is satisfying and psychologically comforting to people. A group does not easily give up components of culture which have been satisfying over generations, just as individuals do not easily give up habits which are gratifying to them.

6. Adaptive: Culture can change and respond to internal and external factors. If it is to continue, a culture must be able to adjust to the physical and social necessities. This adaptive ability is one of the most effective measures of a culture's strength. As culture adapts and changes, it enables its adherents to adapt and change as well.

7. Integrated: The different components of a culture are interrelated to form a congruent whole. The whole cannot be understood without understanding the component parts; nor can the individual parts be understood without relationship to other parts or to the whole.

Framework for Studying Culture

Culture can be studied by observing the following dimensions:[1]

1. The structure of families and the roles played by various members in carrying out their sexual, reproductive, economic and socializing functions.

2. The status associated with various life stages and ıe kinds of ceremonies used to mark passage from one age to another.

3. The manner of meeting bodily needs and the sentiments attached to those patterns, especially the meaning of foods and the significance attached to clothing.

4. The patterns of communicating thoughts, feelings and moods, especially the symbolic approaches to formality and intimacy.

5. The importance and significance assigned to work, accumulation of wealth and distribution of resources.

6. The art forms which are created and appreciated by a people and the common ways in which people use their leisure time.

7. Religion, including the objects, times, places and events which people hold sacred. This dimension includes the rituals and celebrations used to manifest sacred beliefs and values.

8. The value system, a set of interrelated ideas, practices and behaviors around which people have developed strong positive or negative feelings and orientations.

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[1]Corinne Brown, Understanding Cultures (Englewood Cliffs, New Jersey: Prentice Hall, Inc.), 1973, Chapters 2-8

A dynamic and useful framework for observing and responding to cultural differences has been developed by Florence R. Kluckhohn.[2] This framework rests on the assumption that certain basic questions about life are answered and these answers can affect behavior in significant ways. While the questions are universal, the answers to those inquiries can vary in different cultures and can be classified in a finite set of ways:

1. What is the character of innate human nature? Is it basically good, evil or neutral? Can human nature be changed?

2. What is the relation of man to nature or supernature? Is man subjugated to nature? Or is he in harmony with nature? Or is he the master of nature?

3. What is the temporal focus of life? Is the central focus of the culture on the past, the present or the future?

4. What criteria are used to judge human activity? Is a person judged primarily in relation to his/her productivity? Or in relation to his/her efforts to move toward an ideal of integrating inner and outer worlds? Or in relation to his/her spontaneous ability to act in the present?

5. How should people relate to one another? Should the individual focus on fulfilling his/her needs? Or should the focus center on fulfilling the needs of the group within a cooperative framework? Or should one strive to fulfill the needs of those in the upper strata of power?

[2]Florence R.Kluckohn, "Dominant and Variant Value Orientations," in Clyde Kluckhohn and Henry A. Murray (eds.), Personality in Nature, Society and Culture, New York: Alfred A. Knopf, 1953

6. What status is given to the sexes? Are men or women dominant? In what functions does each dominate? Are they valued equally?

7. What is the appropriate response to physical pain? Ready expression of pain? Internal expression of pain? Situational expression? No fixed orientation?

The questions and potential answers are summarized in Table II-1.[3] This table can serve as a reference point for the chaplain in clinical practice or training exercises with transcultural couples.

The answers in the left column provide an Eastern orientation whereas the right column demonstrates a Western influence. By asking any one or more of the aforementioned questions (or others developed by the reader) the chaplain can assist couples in targeting differences and similarities in their values. For example in Row 7, "Status of the Sexes" the chaplain can ask who is the dominant gender. The Korean wife might respond with male dominance or equal status if she is in the acculturation process. An American husband could also respond with either answer, however, there could be potential conflict if the couple responds with opposite answers. This difference in values can be identified and discussed before it becomes a problem, and may require, for example, role negotiations between the spouses.

Individual cultures generally develop dominant responses to each of the central questions, and the response to one question does not predict answers for the others. Variations in values exist within cultures as well as between cultures. These complexities mean that the responses to the key questions within an individual culture cannot be neatly classified. In addition, cultures are dynamic and change as new influences emerge.

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3 Ibid.

TABLE II-I

CLASSIFICATION OF VALUE ORIENTATIONS

Questions	Answers		
Innate Quality of Human Nature	evil	Neutral: (mixture of good and evil)	good
Ability of human nature to change	mutable	mutable-immutable	immutable
Man's relation to nature and supernature	subjugation to nature	harmony with nature	mastery over nature
Time focus	past	present	future
Criteria for individual human	being	being-in-becoming	doing
Man's relationship to other men	initial	collateral	individualistic
Status of the sexes	male dominant	female dominant	equal status
Expression of pain	ready expression	withheld expression	no fixed attitude

It is recommended that the reader complete the table to clarify one's own concepts and perceptions of American culture. Once completed, the reader will have a much better understanding of his/her culture and may then begin to grasp more clearly the differences and similarities of the Korean culture as presented in the following chapters.

This type of conceptual framework is useful for systematically analyzing the differences between American culture and the culture of Korea. While the analysis will not allow one to predict behavior of an individual American or Korean, it is helpful for interpreting unexpected behavior patterns and clarifying transcultural dilemmas and conflicts. In addition, one must remember that as Korean wives proceed through the stages of cultural adjustment, changes in value orientation can be expected.

The next chapter of this handbook provides an introduction to Korean culture and personality. It is important that you, as the reader, begin to analyze the presented information to not only create a familiarity with the culture but to formulate questions and seek answers that will enhance your role in a military chaplaincy to Korean-American couples.

III. OVERVIEW OF KOREAN CULTURE AND PERSONALITY

This discussion of Korean culture and personality is intended as an illustrative selection of facts and concepts regarding Koreans which reflect the priorities of both Korean and American observers consulted in the TRITON study on which this document is based. This information can alert chaplains to the key features of Korean culture and personality in order to embrace Korean-American mutual understanding which is critical for a successful transcultural marriage as well as for professional service delivery for Korean-American military transcultural marriage participants. It can also help Koreans to gain distance from their own socially ingrained patterns, thus, hopefully, promoting new insights of and the capacity for cultural integration with carefully chosen aspects of American culture and personality.

This chapter will hopefully encourage transcultural appreciation and discovery for the readers. The first section is an introduction to Korean history and its effect on the Korean ethos and ideology. The section on Korean concepts of human relations deals with intrapersonal (inner psychological) and interpersonal (outer psychological) characteristics in terms of key indigious concepts of self, society and the world. There is really no firm separation between the intra- and interpersonal dimensions, but they have been distinguished here to organize the presentation. Likewise, the spriritual dimension is inextricably involved with the others. It is treated briefly in a separate section in order to highlight the general contributions of the major traditional Korean religious systems.

Korean History

According to The History of the Three Kingdoms (Samguk Yusa, written 1270 A.D.) and popular Korean mythology, Korean society was founded by Tangun, a divine sage king, in 2333 B.C. At that time, the sone of the celestial god descended to earth in order

in order to establish an agricultural civilization. He married a bear, magically transformed into a woman, and begot Tangun. Tangun then reigned ancient Choson for 1500 years and later became a mountain spirit. This story illustrates the ideal of harmony between heaven (the son of the heavenly god), earth (the she-bear), and mankind as their enlightened offspring (Tangun) which is the foundation of traditional Korean ideology. Thus, the ideal of Korean humanism requires intimate and harmonious connections, manifested in the forms of civilization, between heavenly, earthly and human principles. The relationship between spirituality, maternity and humanity is one of complementarity and mental fulfillment rather than opposition and mental struggle, as it is often in Western world-views.

The frequent turbulence of Korean history has conditioned the Korean ethos in several important ways. First of all, it has perhaps intensified a popular longing for peacefulness in personal and national relations. Indeed, Koreans greet and part from each other with the word Annyong, peace. The unresolved political issue of hoped for unification between north and south Korea has deeply affected Korean ethos since the Korean War. Not only the nation but also many kin groups have been split by the Demilitarized Zone (DMZ). Vast national and human resources are alienated and directed at cross-purposes. South Koreans also live in anxious apprehension of possible attacks from the north. Indeed, Seoul is only a ten-minute air strike distance from hostile forces.

A great deal of hurt, anger and resentment lingers in the minds of many Koreans due to the Japanese annexation of 1910 and the subsequent subjection for 36 years to cultural imperialism. This residual hurt sometimes alienates Koreans from the Japanese despite the economic interdependence. As a strategic peninsula in East Asia, Korea has often served as a perilous crossroad of powerful international politics and foreign military invasions. Thus, Koreans long more strongly for full independence, sovereignty and national security. Korea's self-imposed

isolation from outside contacts during the latter part of the Yi dynasty (Choson kingdom) made it a relatively late comer to Western influence; it used to be known as the Hermit Kingdom. Yet this attempted isolation also provoked forced intrusions by Western and Asian expansionists in the late 1800s and early 1900s. As a result of cultural damage from foreign invasions and national strife, a mentality of hardship is deeply impressed upon the minds of Koreans, especially women and the lower classes. A general psychology of unresolved anxiety and grief (han) has become an important cultural characteristic.

World War II and the Korean War of 1950-53 literally tore the country into pieces. The Korean War caused more than 800,000 casualties and three billion dollars of property damage. Therefore, the Republic of Korea, since 1948, has endured human tragedy and severe economic difficulties. However, Korea has achieved a phenomenal recovery and growth rate, now ranking as a power of global stature and a crucial American ally. It presently has the highest rate of Christian growth in the world. American military, economic, and educational presence in Korea, and Korean presence in the United States (about 400,000) prove the intimate mutual association of the two countries which is most evident in Korean-American transcultural families. Korea is now challenged to forge a new ideology combining the best features of Korean and Western culture in a manner guided by the wisdom of Tangun, the original Korean ideology -- that is, a new harmony of spiritual, ecological and technological excellence. In fact, American materialist ideology could certainly benefit from a reciprocal integration of traditional Korean ideology.

Korean Concepts of Human Relations

This section is a listing of terms that are associated with Korean intra- and interpersonal relations. These terms may be referenced in counseling sessions by the transcultural couple and thus, require some familiarity by the chaplain. More detailed explanations of these terms are provided in Appendix A.

A. Intrapersonal Relations

1. Maum. The word maum can be translated as mind, heart or spirit. Koreans conceive of mind primarily in terms of feeling, or even more deeply, in terms of the most central vital force in a person. Human impulse arises in the "heart" and is later processed by cognition in the "head."

2. Kibun. This is the predominant feeling or mood of a person. Protecting the comfort of Kibun is a high priority in self-concept and human relations. In order to avoid "losing face," a Korean may avoid direct confrontation of problems.

3. Ch'e myon. Good Kibun is maintained partly by carefully keeping up appearance (ch'e myon), favorable honor and reputation. Ch'e myon is the "face mask" which covers potentially embarrassing, threatening or impolite feelings and thoughts. For the sake of ch'e myon, seldom will a Korean directly say "no" to a request. Rather, she may provide a convenient excuse not to comply.

4. P'alcha. Koreans may tend to view their lives in terms of unavailable destiny and fate (p'alcha). Particularly personal misfortunes and oppression may be resisted less strenuously because of the assumption that one must endure one's fate.

5. Ch'e nyom. Fatalism is connected with ch'e nyom (resignation) as a coping strategy. Koreans may feel that a problem is inevitable so "just forget about it." Such stoic resignation can be an effective psychological

defense against adversity, but it can also foil useful preventive or problem-solving efforts.

6. Han. As mentioned earlier, Korean history has inculcated an ethos of unresolvable anxiety and suffering (han). Hence, intrapersonal concepts are often involved with suffering and adversity and the self-protective measures required to face them.

8. Interpersonal Relations

1. Inyon. The concepts of fate and karma manifest strongly in interpersonal relations through the notion of inyon, meaning fated affinity or connection between people. People who "click well together," to use an American idiom, share inyon.

2. Kamun. This literally means "home-gate." It refers to the importance of family background in determining an individual's life course. Kamun contributes to a healthy cultivation of family pride and interest in "roots."

3. Put'ak. Put'ak means request or solicitation. It can connote that a favorable response to the request is considered to be obligatory. Thus, making requests and giving gifts can become either a source of generous mutual support or constantly escalating indebtedness.

4. Nunchi. This means "eye-measure" or countenance. Nunchi refers to the social skill of reading another person's face in order to discern the time message in communications. A Korean may say one thing but indicate nonverbally the exact opposite, expecting the message-receiver to understand through nunchi.

5. Ut-Saram. Ut-Saram means "one's superiors." It refers to the all-pervasive system of seniority in Korean society. A cultured person must know how to treat elders and status-superiors with proper respect. This hierarchial orientation can produce an orderly system of mutual responsibility and caretaking (as advocated in Confucianism) or it can degenerate into power-competition and strife.

6. Injong. Korean ideals of proper human relations are epitomized in the concept of injong meaning humaneness, compassionate nature, gentleness and affection. This deep kindred-feeling links all people without bias or egotism. Injong is capable of responding even to unspoken needs. Therefore, in the case of Korean-American military transcultural marriages, when a wife feels neglected, the American husband may be held responsible even though the wife did not express her need.

7. Uiri. This means faithfulness, fidelity and righteousness in human relations. Uiri bonds people beyond the family into a social network of enduring friendship and mutual commitment.

8. Isim Chonsim. Isim Chonsim means "my heart-your heart." It can be translated as telepathy but it emphasizes a deep empathic rapport between people which has a strong emotional aspect. This quality of connection is especially important in marital relationships -- the ability to share thoughts and feelings without speaking them and to respond to anticipated needs.

Traditional Spiritual Relations

Korean culture is permeated with spiritual concepts and practices from diverse religious traditions. Many Koreans may not be affiliated with any particular religious institutions although their values are still significantly shaped by spiritual systems. Korean religiosity is highly syncretistic; traditional religious systems influence and absorb elements from each other.

The traditional "three Tao" from Chinese influence are Mahayara Buddhism, Confucianism (especially Neo-Confucianism) and Taoism. The traditional Chinese ceremonial offering-urn has three legs; each one absolutely essential for the sturdy balance of the urn. Likewise, the three Tao (Ways) are considered essential for the traditional sturdy balance of Korean culture. Of course, periods of interreligious hostility and oppression have recurred. However, the ideal remains that all three Tao are mutually compatible and complementary. This orientation of inclusiveness, "both/and" rather than "eith r/or," is typical of Korean philosophy. Thus, a Korean may profess Buddhism while practicing Confucian rituals and Taoist-inspired magic. Further, the indigenous Shamanistic tradition underlays all the Korean forms of these three Tao and is a prominent religious system in its own, especially among the folk population.

The exception to this mutual-inclusion orientation is contemporary Korean Christianity which tends to separate itself from the Korean religious traditions and even disdains them. The exclusiveness of Korean Christians can come into conflict and misunderstanding regarding non-Christian Koreans. Yet, some scholars have observed that Korean Christianity itself tends to show (albeit unconsciously) the hierarchal character of Confucianism, the metaphysical character of Buddhism and the charismatic character of Shamanism.

Shamanism is not a doctrinally and institutionally organized religion. It is a religious life style which emphasizes the necessity of harmonious and personal relationships among all beings, humans, animals, plants, geographical features, ancestor spirits and other spiritual powers. The most prevalent shamans are now women (mudang) who use ecstatic states of consciousness and impresessive rituals to heal, devise the future and mend relations between humans, heaven, earth and underworld. Shamanistic rituals often enable emotional cathartic releases of stress and repressed emotions, especially for psychologically oppressed lower classes and women. The shamanistic tendency to view human and nonhuman relations in personal and supernatural terms is prevalent in Korean culture, although it is often ostrasized by upper class and Westernized Koreans.

Korean Buddism belongs to the Mahayana (Greater Vehicle) branch. It emphasizes the integration of meditation, doctrinal learning, and ritual practice. Although Buddhism is essentially nondualistic, common practice involves the veneration of deities which represent aspects of the ultimate reality, Buddha-nature, which is identical with the true self. The attainment of enlightenment (haet'al) which pieces through egocentrism, duality and illusions is the goal. Haet'al literally means "liberation of the butterfly from the cocoon." Buddhism is strongly metaphysical and cultivates emotional, inellectual and transcendental aspects of spirituality.

Confucianism (yukyo) has been an important component of Korean political and ethical development since 300-400 A.D. Most Koreans would not consider themselves to be Confucianists in an institutional sense, but confucianism permeates world views and ethics. The ideal of compassionate mutual responsibility in the context of hierarchical social relations is Confucian. Likewise, the "golden mean" (Chung yong) of harmony between polarities is a basic ideal of Korean ideology. Everything in the universe is

the result of the interaction between two primary poles, yang (light, creature, masculine) and um (dark, receptive, feminine), which are one in the Great Ultimate (tae kuk). Achieving harmony between the two poles in all aspects of life, especially social relations, is the prime ideal of Confucianism. In fact, the Korean flag includes the design of tae kuk, yang and um together with the I Ching (Book of Changes) symbols for earth, heaven, fire and water. Confucianism considers that humanity in harmony with the Tao ("the Way") can serve to fulfill the creative potential of heaven and earth in interaction.

Although Taoism (Tokyo) is not practical as a formal institutional system in Korea, certain Taoistic elements remain prevalent in Korea world view. Its mystical transcendentalism and nondualism are known to philosphers. On the common practice level, the magical attempts to qain long life (su) and blessings (pok) as well as the use of geomancy (pungsu) for location of auspicious grave, home and temple sites are most widely known.

Comments

It is quite apparent from this reading that the Korean spouse brings an entirely different orientation to the transcultural marriage. The historical, psychological and sociological development of the Korean spouse needs to be understood by chaplains to facilitate their work with both marital partners.

As stated in the beginning of this handbook, the American chaplain can rely, to some extent, on his own cultural experiences to identify with the perceptions and notions of American soldiers. As a result, the chaplain can more readily relate to the cultural differences perceived by the soldier in transcultural relationships. However, in order to establish consultative relations that are beneficial to both partners, the chaplain should be introduced to cultural differences observed by the Korean spouse.

In the TRITON Study, Korean wives identified the differences they perceived in transcultural marriages as presented in Exhibit III-1. A careful review of this information will aid chaplains in comprehending more fully the Korean spouses' perceptions of American society and her relationships between she and her American husband, family and friends.

Chaplains might also return to the table in the previous chapter and attempt to answer these questions from a Korean perspective to facilitate their own understanding of the differences and similarities that exist between the two cultures. Chaplains, once equipped with a cultural framework from which to practice, can become even more instrumental in their work within the military transcultural community. Now that the American and Korean cultures have been compared, the next chapter will describe how cultural differences affect the acculturation process for the miltary Korean- American couple.

EXHIBIT III-1

CULTURAL DIFFERENCES

Observed by Korean Wives in Their Experiences of Transcultural Marriages with American Servicemen

Areas of observation	Korean Patterns	American Patterns
1. EMOTIONALITY (Affect)		
(a) Temperament	"Hot" temper	"Short" temper ("yells a lot!")
(b) Expression of Affection	• Reserved and concealed to privacy • Lack of outward expression • Cognitive internalizaton of emotions	• Open display in public • More spontaneous and outward expression of emotion • Physical manifestation of emotions (e.g. kissing, hugging, etc.)
2. THOUGHTS (Cognition)		
(a) Situational Assessment	• Nunchi ("Measuring the Eyes") i.e., heavy reliance on nonverbal cues • Catches the expectations of other person in social contexts	• Absence of Nunchi; heavy reliance on verbal expressio • Behavior preceed-by explicity ver balization or gesture of intention
(b) Time Concept	• Leisurely • Future orientationo	• Punctual • Present orientation
3. COMMUNICATION		
(a) Dialoque	• Closed, indirect • Less obvious and slow	• Open, direct • More obvious and quick
(b) Gesture/Body Movement	• Covert expression	• Overt expression
(c) Kinship Naming	• Frequent use of indirect references and formal titles (i.e., "son's mother, esteemed teacher")	• Common use of first names

EXHIBIT III-1 (CONT)

Areas of observation	Korean Patterns	American Patterns
(d) Language	• 10 vowels, 14 consonants • Pronouns not gender specific • Singular possessives avoided • Social hierarch encoded in grammar	• 6 vowels, 20 consonants (e.g. he, she, it) • Frequent singular possessives expressed (e.g. my, mine) • Relatively egalitarian social and linguistic style
4. FAMILY LIVING		
(a) Treatment of Elderly	• Respect, deference • Multigenerational ties and mutual support valued; caring for elderly within family	• Tendency to praise youth, devalue old age; little deference to elderly • Independent and individualistic lifestyle for elderly valued; caring for elderly often by social institions outside family
(b) Living Arrangement	• Extended family households; patrilocality and close proximity of relatives valued	• Nuclear family primary; diverse family patterns emerging (e.g., divorced, reconstituted); separate dwellings for adult members preferred
(c) Childrearing and Discipline	• Permissiveness • Parent-centerdness • Demands for obedience and respect	• Restricteveness • Child-centerdness • Demands for self-controlled behavior and friendliness

EXHIBIT III-I (CONT)

Areas of observation	Korean Patterns	American Patterns
(d) Parent-Child Relationship	• Prolonged dependency	• Hastened and prolonged independency
(e) Possession of Household Items	• Communal possesion (ours)	• Individual possession (mine)
(f) View of male as perceived by Korean wives	• Males assert superiority; Arrogant "outdated" moral chauvinism	• Male chauvinism less overt; more sexual egalitarianism
(g) View of Female as perceived by Korean wives	• Obligation-bound • "Self-Sacrifice for benefit of Kin" orientation	• Greater independent freedom
(h) Roles of Husband and Wife	• Rigidly defined (husband breadwinner; head of household; wife homemaker, childrearer	• More flexible and overlapping; variability in role complementarity
(i) Marital Power/ Status	• Gender and Seniority based (male and elder superior) • Patterns of dominance/ submission, in/out-dicotomous position • Vertical relationships	• Relatively equality based • Household variations; patterns of complimentarity • Horizontal relationship
5. SOCIAL INTERACTIONS		
(a) Sharing	• More intimate and indepth warm and passionate informal	• Superficiality cold and dried formal
(b) Companionship	• Extreme • Gender concientiousness; sexual segregation in gatherings	• Male/Female combination in group behavior
(c) Visitation	• Without pre-engagement or announcement • Informal • Unpredictable	• With pre-arrange appointment • More formal • Predictable
(d) Greetings	• Bowing; respectful handshaking	• Casual handshaking

EXHIBIT III - I (CONT)

Area of Observation	Korean Patterns	American Patterns
(e) Farewell	• Escorting guests to process	• At door step • Less complicated • Brief
(f) Table manners	• "Eat a lot!" • Making sounds while eating as acceptable expression of enjoyment • Blowing hot drink or soup as cooling device	• "Help yourself!" • Impolite to make noise while eating or drinking hot liquids or soup
6. MORAL STANDARDS		
(a) Sexual Behavior	• More rigidly defined and regulated	• More open and less inhibited
(b) Family Obligation	• Filial piety	• Individual responsibility
7. FOOD	• Spicy and pungent • Rice primary dish	• Cheesey and greasy • Meat primary dish

IV. ADAPTATION TO A NEW CULTURE

The purpose of this chapter is to provide chaplains with a framework for understanding the process of cultural adaptation for Korean wives. This framework also can assist chaplains to develop perspectives about their own experiences with cultural adjustment. The topics discussed here include: (1) culture shock; (2) transition to a new culture; (3) the acculturation process and the American soldier husband; (4) areas in which adaptation is negotiated; and (5) factors that affect the abilities of people to become comfortable in new cultures.

Culture Shock

Culture shock is a phenomenon that has been seen many times in America during successive waves of refugees and immigrants. It refers to the uncomfortable feelings of disorientation brought on by arrival in a society lasting for some months after arrival. It combines the loss of the old culture with the lack of understanding of the new culture, leaving people, feeling frightened, incompetent and uncertain. People who are in the midst of culture shock often experience some of the following sensations: nervousness and fearfulness; unusual fatigue; anxiety and somatic complaints; and extremes of emotions such as irritability and unexpected tears.

To understand this phenomenon, one needs an appreciation of the functions which culture plays in the lives of people. The central function, that of making life predictable, is the most profound and takes place both on conscious and unconscious levels. Therefore, the impact of cultural transition on a person is deep. The loss is not only of familiar surroundings, but of an ability to predict events and to act reflexively in many situations. In the new culture, a person is faced with making many more decisions about aspects of his/her life that were previously taken for granted. The person feels great distress that is only partially explained by the physical move and the obvious cultural changes.

It is difficult for the person to appreciate the full extent of these changes. Culture is so much a part of people that its loss may feel temporarily like a loss of self.

People experiencing culture shock will find that they can only feel comfortable and competent in very circumscribed areas of life. They may behave in ways which seem somewhat "lopsided" because they are struggling to maximize these experiences of competence. For example, learning English may seem like a logical task for a person new to America to take on. However, during culture shock, immigrants and refugees may avoid situations in which English is spoken. Further, people in the early stages of culture shock will tend to exaggerate the differences between their own and the new culture. As they begin to experience more of the new culture, this exaggeration will dissipate. For people going through culture shock, the passage of time and interaction with the new culture are the usual coping mechanisms.

Transition to a New Culture

Although culture shock is referenced in relation to the experiences of Korean wives entering the U.S., it is important to note that the initiation of transcultural relationships may be the result of the American soldier's experiences of culture shock while stationed in Korea. In addition, the soldier's culture shock is accentuated by the rigid standards and regulations of the military environment. The soldier's own feelings of isolation and loneliness while in Korea perpetuate his need for human contact and thus, he will seek comfort and affection from the Korean woman. She is his linkage to the community outside of the military installation and fills the void of isolation and loneliness. Soldiers should be reminded of their own experiences of culture shock as they prepare to bring their Korean wives to the States.

In the TRITON study, Korean wives identified the following as sources of crisis in their adjustment for life in America:

• Absenteeism Related to American Husband's Military Careers. Fear and anxiety associated with husband's leaves of absence (e.g., TDY, training) often caused an emotional crisis of depression, feelings of helplessness, and social isolation. In the event of a medical emergency or any situational crisis, such feelings of anxiety and disorientation can be detrimental to survival. Major variables suggested as intensifiers of dysfunctional reactions included lack of anticipatory preparation, frequent absenteeism, absence of a supportive social network and limited coping capability.

• Social and Psychological Pitfalls. Korean wives may feel alienated and devalued in America, thus damaging self-esteem and ethnic integrity. The humiliations result from communicating in broken English in the context of unfamiliar social codes. Korean wives may be perceived as a "minority" or even an oddity, rather than as an esteemed human being. In addition, they may experience prejudicial and insulting attitudes and suspicions from Koreans who disparage Korean-American military transcultural marriages. Any unresolved issues concerning separation from home and the homeland and unfulfilled filial obligations can intensify hurtful feelings of regret and remorse under the duress of alien circumstances. Social alienation from both natal and marital family and friendship networks tends to scar the Korean wives with a keen sense of loneliness and marginality.

• Isolation. Feelings of isolation were identifed often as a result of being unable to communicate. Contact with others outside of the home was often limited. This not only created fear about the outside world but accentuated feelings of homesickness and prolonged anxiety. One wife stated she would not answer the telephone because she was afraid the person on the other end would not understand her.

• Prejudice. The acceptance of transcultural marriages by society cannot be predicted or changed. Wives stated that people were rude and cited cashiers in stores as a specific example. Wives stated they often heard comments about their being

transculturally married. When asked about reactions to such comments, the response was "you put up with them."

• Acculturation. "Most Americans who marry Koreans expect the Korean to stay that way (keep her traditional Korean customs). This is the main problem. When we see American culture, we are willing to change but our American husbands are not willing to accept that." For some Korean wives, acculturation is a tug-of-war. Survival in the States means decreasing total dependency on the American spouse. The 'tug' begins when the American husband resists his Korean wife's move towards independence. American men who married for the sole reason of having a dependent wife encountered problems with their wives' acculturation and viewed her growing independence as a threat. The American husband, then can be the greatest obstacle blocking the acculturation process. As a result, the husband can ease his anxiety by assisting his Korean wife in this process or he can go overboard as exhibited by the "horror" stories heard about wives who are locked in their homes and are not permitted to leave. The husband's need for dependence can have an overwhelming effect on the wife and this factor can destroy the marriage if the couple, particularly the husband, does not seek counseling.

• Disillusionment ("America is Paradise" syndrome). "Like myself, we have big dreams about America. After we get here, American life is more practical." "I had no idea what it would be like. Distrust builds because you've been told one thing and he says something else." "You go from being rich to being poor." The "America is Paradise" syndrome was often shattered upon the Korean wives' arrival to the US. Wives felt depressed and disillusioned because the U.S. was not as glamourous as it had been depicted. Unemployment and financial and economic hardships often forced a cruel reality on these women. In some instances, the American husband encouraged the "America is Paradise" syndrome. This led to distrust by the wives because the U.S. was nothing like they had imagined. They felt that if he had lied about this, he may lie about anything. The insecurity which

causes the American husband to perpetuate this syndrome is yet another problem. He may have told his wife about "paradise" because he was afraid she would not return to the States with him. The foundation for marriages of this nature is threatened even before the marriage has really begun.

• Immaturity and Naivete. Many of the couples were naive or immature about their expectations once they reached the US. "A lot of Korean ladies come here, they marry a soldier. They don't realize how different it is and how difficult is American life." "They should be ready for marriage and not games. He must realize how much he must do for her. It is not like the girlfriend time. This country is different. He must help her emotionally and financially." It appears that both parties can be quite unrealistic in their expectations. Although she is aware she will have to sacrifice and learn, she may overestimate her ability to overcome the language barrier.

American husbands often fail to realize their responsibility to take care of their wives upon reaching the States. Many are unprepared for the additional burdens of limited English ability and the total dependence for transportation, shopping, etc. A Korean wife stated that "they (husbands) often treat them unfair." It is almost as if the Korean wife is to learn all about American customs overnight. This overwhelming dependence presents the other end of the spectrum. The husband may have admired his wife's independence in Korea, her native land, in a place where he was constrained. He fails, however, to transfer or understand feelings of dependence when it is she who needs him most at a critical stage in their marital development.

The transition of the Korean spouse into American society is a delicate process that can be affected by several external factors. The concerns and issues identified by the Korean wives themselves gives indications of the anxieties and fears they have as they adapt to their new environment and culture. The acculturation process is made even more difficult by the language

barriers; Koreans find English as difficult to learn as Americans find the Korean native tongue. ESL classes were identified as the number one priority to facilitate the adjustment process.

This language problem is complicated further in any counseling activity. The Korean spouse may feel excluded in counseling sessions because she cannot participate freely in conversation and discussions. As a result, it becomes more important that chaplains work with Korean resources in the community as well as remain current on state-of-the-art counseling techniques that can be modified to fit the needs of the transcultural couple.

Although the Korean spouse faces many problems, there are supports to assist wives in their acculturation process. The TRITON study identified some of these supports:

- Role of American Husbands. The majority of Korean respondents reaffirmed the fact that their husbands' support, cooperation and loyalty rendered to them during the early phase of their adjustment to the U.S. were deeply appreciated. They considered such supportive roles played by their husbands as stepping stones in assuring their place as a pillar in increasing their competence.

- Accceptance and Understanding of American In-Laws. Anxiety is often heightened when Korean wives anticipate their unknown in-laws in the States. When the discovery about their in-law's acceptance and understanding was made, Korean wives were relieved and encouraged, and such experiences facilitated the accommodation process beyond the initial stages of cultural transition and acculturation. Korean wives expressed gratitudes towards their in-laws for their inclusion and understanding. Those Korean wives whose relationships with their in-laws were not primarily satisfactory specified the language barrier and uncomfortableness as chief reasons.

• Conscientious Maximization of Opportunities. Viewing their newly chosen name, America, as "the Land of Opportunity," Korean wives were not exceptions from the American immigrants' typical eagerness to pursue various opportunities for security and enhanced quality of life. Although it was obvious that there was not a single route to the fulfillment of the various wishful dreams of Korean wives, those who acclaimed their relatively successful adjustment to life in the U.S. had at least one shared characteristic: they were making conscientious efforts to maximize their given opportunities through schooling to improve their English, vocational training, and working.

• Timely Utilization of Human Resources. Considering the many stresses arising from transcultural living, Korean wives must deal with a host of intrapersonal, interpersonal, and environmental issues. In the absence of sensitive and effective services at a crisis point, people become dangerously vulnerable to threats to survival and health. Korean wives who had learned ways to utilize available human resources in a timely manner exhibited personal strength in coping, and showed benefits from social supports. Frequently utilized human resources included: spouse, in-laws, parents, friends, chaplains and priests or ministers. In regard to marital differences, some Korean wives found solutions through compromise, while others sought their own parents to ventilate feelings. A pattern of problem-solving established by the most successfully married Korean-American military transcultural married couples was relationship of mutually; that is, a cohesive bonding which is strong even during a crisis period.

The Acculturation Process and the American Soldier Husband

Much of the discussion to point has focused on the acculturation process of the Korean wife. However, the role of the American husband in this process is crucial. Not to underestimate the pressure facing the new wife, the husband must also face these same pressures.

His role is greatly dramatized by his wife who suddenly becomes solely dependent on him for existence. Should he accept this dependence, he learns to become aware of himself in this role and encourages his wife to become involved with others. She is not viewed as a threat or a burden. If he does not accept his role, as mentioned earlier, he can, in a sense, destroy the marriage. Communication becomes an issue each day for the Korean wife. Husbands, too must accept and deal with these limitations. The entire acculturation process involves the constant sharing and exchange of the persons involved. The husband must realistically accept this role and must be made aware of his responsibility prior to leaving Korea.

Many of the wives stated that their husbands "changed" when they reached the States. He did not seem to understand her helplessness in a new environment. This created some tension in the relationship. In addition, problems arose as the wife became more acculturated and began to adopt American customs. The husband who fell in love with the Korean customs rather than the Korean woman may begin to lose interest in his wife because he may have never loved her from the beginning.

Successful acculturation requires the active participation of both the husband and wife.

There was substantial agreement by chaplains and military and civilian counselors in reference to the profile of U.S. servicemen who marry Korean Nationals that lead to failed marriages. Many of these servicemen appear to have underdeveloped social skills that exhibit a sense of low self-esteem. They are unable to deal with their feelings or others' feelings and have hadn few or no successful relationships with women. The soldiers are threatened by women who exhibit other than dependent behavior. It is therefore, understandable that such servicemen would gravitate towards relationships with Korean women for they are culturally taught to be more dependent in their relationships with men.

When these couples return to the US, the Korean wife initially has an increased dependency on her American husband. Apparently, marital difficulties begin to arise as the Korean wife assimilates into her new culture, particularly since that new culture allows and encourages greater independence for women. As assimilation proceeds and the Korean wife becomes not only less dependent on her serviceman/spouse but also more demanding in terms of social contact, financial matters, etc., he becomes more threatened. His role begins to change as she becomes more his equal. It is at this stage of the acculturation process that tensions arise in most transcultural marriages. In successful marriages, the American husband accepts his wife's independence. In troubled or unsuccessful marriages, he rebels against her.

Expectations with regard to financial matters appear to be an area that adversely affects successful and less successful Korean-American marriages. A U.S. serviceman's income appears relatively high in Korea compared with average income levels. The same income in the U.S. however, translates into a comparatively lower standard of living and it is often difficult for the Korean wife to understand why her American husband cannot afford the things that she has been led to expect. The serviceman's inability to meet his wife's expectations may seriously threaten his already low self-esteem and his role as provider. The American husband may respond to these pressures by attempts to stop, or at least delay, the assimilation process. This may manifest itself in such forms as limiting social contact with other Korean wives, failing to support his Korean wife in learning skills (e.g., driving, English, etc.) necessary for day-to-day functioning, and neglecting to inform her on basic legal rights. In some cases, the American husband may resort to physical abuse, emotional withdrawal, and threats of deportation.

Lack of marital stability and accord, of course, have serious repercussions beyond the domestic situation. Limited social service resources become strained as both the American husband and Korean wife intensify their use of such resource to the former,

the situation becomes particularly acute when large numbers of servicemen are called to duty away from post, leaving their Korean wives who are incapable of assuming household and other duties.

It is a necessity that the Korean wife be adequately prepared for life in the US. She must be equipped with resources in order to protect herself and sometimes her children, if her husband should rebel against her.

The American husband must also be made fully aware of what the acculturation process involves. Unfortunately, there is no way to intervene in the pre-marital stages to prevent soldiers from marrying who exhibit characteristics similar to those described above. However, if some process is initiated to establish immediate contact between the soldier and the chaplain, for instance, the chaplain can work with the soldier to prepare him for the upcoming marital situations affecting his relationship with his wife as well as feelings about himself and his self-esteem.

Aspects of Culture That Are Negotiated in The New Environment

Faced with the beliefs, values, customs, and behaviors of the dominant culture, Korean wives adapt by protecting certain elements of their cultures. Cultural adjustment requires adaptation to three aspects of the new country: the physical environment, formal institutions, and effective, informal cultural patterns.

Adaptation to the physical environment is the easiest type of adaptation to achieve. Coping with the climate, the terrain, the distances between home, school, work, and market requires new knowledge and skill but little stress upon traditional psychosocial values. Thus, clothing, housing, and transportation may cause some confusion and hesitancy but are not areas of deep cultural conflict.

Adaptation to formal institutions is somewhat more difficult. The immigrant is a newcomer to the ways in which such services as education, welfare, and police and fire protection are provided. To meet family needs, the immigrants must quickly learn how to access and utilize institutions. However, learning how to manage interactions with such institutions does not have to signify complete acceptance. In fact, immigrants tend to blend cultural orientations to formal institutions as they exist in American life. Therefore, the institutions are approached and utilized, but interactions with them are interpreted in traditional ways. Children temper their educational experiences so that they do not directly affront important values at home. Funds received from welfare may represent loss of status, but this problem can be modulated, for example, by saving a portion of each payment, regardless of the sacrifice. Because these adaptations do not strike at the heart of the value system and require adjustments which can be viewed as temporary, adaptation can proceed relatively smoothly.

Adaptation of informal, expressive and intimate cultural patterns causes greater conflict for Korean wives. Individuals, families, organizations and communities tend to protect the ideological concepts, sentiments, beliefs and orientations that serve as foundations for their cultures.

Factors That Shape Cultural Adjustment

Two major factors affect the pace of cultural adjustment of individual refugees and the coping methods they choose. These factors are: (1) personality characteristics and (2) socioeconomic characteristics. Each of these elements is described briefly below. It is important to remember that all of these factors interact with one another as well as affect the cultural adaptation process.

A. Personality Characteristics

It is widely accepted that the personality of an individual Korean wife is the most important factor shaping her adjustment to a new culture. Research into factors that affect adjustment consistently support this conclusion.

The personality features that are especially important to acculturation are:

- A sense of personal identity;
- Level of loyalty to traditional values;
- Ability and willingness to experiment with new ideas and methods of interaction;
- Level and components of satisfaction with life prior to and after migration; and
- Sense of personal direction.

B. Socioeconomic Characteristics

In addition to individual personal traits, other characteristics of Korean wives can shape their ways of dealing with and absorbing new cultures. Key dimensions include the following:

Language skills. Korean wives arrive in the United States with a wide range of knowledge of English. English is a key to learning about American culture and negotiating one's place in the culture because so few Americans know Korean languages. Those who speak no English face limited interactions with their new environment which can cause feelings of disengagement or self-degradation.

Previous education and employment. Korean wives' educational backgrounds and previous job skills are also important to adjustment. Americans value education highly and in part allocate jobs and status in relation to educational level. In addition, persons who have not achieved literacy in their native languages usually have difficulty mastering English. An inability to master English, in turn, limits the degree to which one can advance in America.

Age. Previous immigration patterns have shown that older people seem to have more difficulty adapting to American culture than younger people. They have invested years of their lives in their own cultural ways and attitudes and find change unappealing or disconcerting. In addition, they may find that learning English is difficult, so they depend on their children and grandchildren to negotiate for them in the new world. This pattern reinforces isolation because they have little contact with the everyday interaction of American life.

Sex Roles. Sex role identification can become a key source of conflict in the adjustment process. The conflict arises because of disparate cultural roles assigned to men and women in the original culture compared with those in the culture of the United States.

Korean women find that the definition of their role in America brings many changes. Here, they have more protection from physical abuse by their husbands. Alimony and child support are matters of legal negotiation rather than personal choice. America also offers expanded educational opportunities for women. In America, they can go to school, decide whether or not to have children and explore career possibilities. Traditional arrangements about marriage and obedience can be examined and questioned.

Comments

The involvement of chaplains in the acculturation process can have a significant impact on the success of transcultural marriages. First, it must be recognized that acculturation is an ongoing process that begins in Korea. The prosepctive bride is introduced to American customs and culture through the military system. This introduction must be positive and must have the support of the American groom if it is to be effective.

In the pre-marital stages of the acculturation process, chaplains can be the vital link between the couple and the military community. Preparation becomes key to both the husband and wife as they prepare to enter American society. This preparation orientation is then an integral component of the pre-marital process and can easily be initiated through the Chaplain's Office.

The most difficult stages of acculturation are encountered as the couple begins to establish the U.S. as their home. It is during this phase of marital growth that the marriage will experience the most stress. Chaplains must seek opportunities to represent themselves as not only counselors, but as an information resource for the transcultural couple. Working together with community resources, the chaplains can still maintain their positions in the military community but without comprising the needed services of the military transcultural couple.

This chapter has provided some insight into the problems encountered by transcultural couples as they proceed through acculturation and transition to the US. The next two chapters will discuss how we can circumvent these problems in the pre- and post-marital phases of development.

V. GUIDELINES FOR PRE-MARITAL COUNSELING PROGRAMS

An objective of the TRITON study was to evaluate existing programs in Korea and the U.S. that focused on Korean-American couples. The most outstanding finding of this evaluation is that there is a definite need for these programs. This chapter on pre-marital programs and the next (post-marital) present recommendations for program content from professionals and transcultural couples.

Recommendations by Korean-American Couples for Pre-Marital Counseling Programs

Korean-American couples interviewed by TRITON suggested several areas that should be included in pre-marital orientation programs. English as a Second Language (ESL) classes were identified as being particularly important. English-speaking ability plays a vital role in the acculturation of Korean wives. Husbands suggested that classes also be offered in the Korean language to facilitate their communication with their wives.

American customs and societal patterns were additional topics suggested for orientation. Very few wives were familiar with department store or grocery shopping. Misconceptions about living in the US, particularly the "America is Paradise" syndrome should be addressed to properly prepare wives for the reality of living state-side in a military environment.

Korean wives specifically lacked information in reference to the military and its community. Many wives were unfamiliar with the resources available to them through the Army; benefits and procedures; and their husband's role in the military.

Although many husbands were resistant to mandatory attendance programs, there was encouragement to initiate more activities and organizations for transcultural couples that would provide a medium for building relations with couples in similiar marital circumstances.

Pre-Marital Program Goals

There must be two fundamental goals for all Korean-American military transcultural pre-marital orientation programs: 1) the promotion of growth in family life and other interpersonal relations, and 2) the prevention of problems such as divorce, spouse abuse or neglect, desertion, and unmanageable stress resulting from cultural transition and military life. Growth and prevention are best assisted by programs which encourage intercultural competency, high self-esteem, mutual commitment to the marriage bond, and strong coping patterns. The benefits of successfully transcending cultural barriers through love and marriage can only be obtained by mature and consistently committed couples. Yet maturity and consistency need to be nurtured, supported, and protected by the social environment. Orientation programs are an integral part of such a favorable environment. These two goals should guide the implementation of all program contents suggested here.

Program Content Recommended by Chaplains and Transcultural Professionals

Present orientation programs can be strengthened by upgrading training in survival English and daily living expectations for Korean wives. American husbands should also be familiarized in more detail with Korean culture and language. Transcultural change and mutual benefit should be emphasized. The family system as a whole should also be emphasized in order to assist accurate pre-marital decision-making as a cooperative effort, especially in reference to financial planning and other basic survival or satisfaction needs. Content should be an operationalization and implementation of the goals of growth-promotion and problem-prevention. In accordance with the recommendations of Korean-American military transcultural marriage experts who participated in the Korea-wide Seminar on Korean-American military transcultural marriage (Eighth United States Army Chaplains Retreat Center, 10 February 1982) the following contents were prioritized:

- Love and family life;
- Communication skills;
- Transcultural understanding;
- Adjustment in the U.S.;
- Mutual needs and expectations; and
- Financial management.

Love and Family Life

This is generally rated as the number one priority by Korean-American military transcultural marriage experts. Empirical research indicates that healthy and strong transcultural marriages result from an early and continually deepening mutual commitment to marriage by both partners. This is an actively willed and enacted love commitment rather than a passive response to ephemeral ego-satisfactions or frustrations. Another feature of strength is a marital communication style of mutual support and inclusion, especially during times of stress and cultural transition. This not only includes loyalty to each other, but also compatability and sharing in all areas of relating--psychological, social, spiritual, sexual. The missionary Reverend Judy and his wife, who are military transcultural marriage counselors, summarize the basics of a good marriage as: Trust, love, understanding, compromise, mutual happiness, goal-sharing, mutual learning and growth, cooperative problem-solving, respect, and open discussion.

Korean-American military transcultural marriage involves participants in a bicultural extended family. Therefore, orientation should include education about both Korean and American kinship patterns and family customs. It is important to encourage mutual acceptance between both American and Korean sides

of the extended family when possible. Exhibit V-1 displays characteristics of Korean and American family systems. It is not only important to present cultural similarities in a pre-marital counseling program, but also to discuss integration of the different family characteristics into the Korean-American marriage. Orientation should also include vivid and profound descriptions of transcultural marriage by successful participants and experts.

Communication Skills

Communication skills include:

- A clarity of expression in one's native language;
- Bilingual fluency;
- Nonverbal communication ability and meaningful connection through verbal messages; and,
- The capacity to shift between cultural frames of reference to deliver and interpret messages accurately in bi-cultural context.

Experiential exercises employed in the orientation should sensitize participants to these facets of communication and provide practical techniques for improving communication skills. Certainly, Korean fiancees require orientation in survival English. American fiancees can also be educated about survival Korean and key Korean language features, such as social status indicators in Korean grammar.

EXHIBIT V-1
FAMILY SYSTEMS

AMERICAN

Rejection of Family of Orientation

Idealization of Family of Procreation
a. Insistence on free mate choice.
b. Emphasis on romantic love.
c. Concern about being a good companion, friend, and lover as well as a parent and an economic helping mate.
d. Treat love rather than marriage itself as a sacrament.

Precocity and Aggressiveness of Children
a. Children represent their parents' future.
b. Children are trained to be independent and self-sufficient.
c. Children are self-centered.

Prolonged Adolescent Rebellion
a. Prolonged education and better nutrition lead to earlier puberty and a long adolescent moritorium.
b. Little cultural support to parents, and adolescents because of de-emphasis on traditional and parental authority.
c. Narcissistic intorspection.
d. Parents feel confused, are inconsistent with regard to discipline and guidance.

Freedom of Unmarried Females
a. Young women are the principal architects of their marriages.
b. Responsibility for their male choice is done through unchaperoned dates.
c. Women practice flirting and expressing affection while holding on to virginity as prize of marriage.
d. Women are responsible for regulating the nature and extent of sexual experimentation.
e. Women are free to travel, initiate conversations with young men and elders and to advertise one's femininity.

KOREAN

Reverence for Family of Orientation
a. Family is inherited from remote ancestors and should be passed on to posterity in an uninterrupted line of succession.
b. Ancestor worship.

Idealization of Extended Family
a. Mate choice arranged by parents.
b. Emphasis on filial piety above marital bond.
c. Concern for parental and family welfare before one's own.
d. Marriage is an obligation to continue family name and line.

Obligations of Children
a. Obey and respect their parents.
b. Children are trained to think of themselves as family members and not as individuals.

Hierarchal Relationship Between Siblings
a. First son is most valued because he is obligated to carry on family name and to care for his parents in their old age.
b. Subsequent sons are valued according to their birth order.
c. Sons are valued more than daughters regardless of birth order.

Adolescence as Preparation for Achievement for the Family
a. Self-discipline and postponement of immediate gratification is neccessary to devote oneself to studies/achievement.
b. Parents retain authority in all matters.

Responsibilities of Unmarried Females
a. Young women are to care for their parents and/or to help support the family until their marriage is arranged by their parents.
b. Young women are to learn the skills of a good wife and mother.

EXHIBIT V-1
FAMILY SYSTEM (Cont'd)

AMERICAN	KOREAN
Ambiguity of Male Authorization a. Patriarchy is obsolete. b. Premium is in performance outside the home. c. Home is a refuge, an escape from the pressures and responsibilities of work d. Husbands help with household chores. e. Fathers are friends to their children.	Clarity of Male Authority a. The authority of the patriarch is almost absolute for all family members. b. He is the central figure for developing and maintaining the home. c. Strong control is equated with effective family maintenance and external existence.
Power/Assertiveness to Married Women a. Responsible for governing household on day-to-day basis. b. More real decision-making authority than husbands re: family purchases, religious education, separation and divorce through protection of divorce and child custody laws. c. More women work to reduce their economic dependence on husbands and fathers.	Role/Responsibility of Married Women a. Responsible for running household on day-to-day basis. b. Defer to husbands re: important decisions, i.e. family purchases. c. Women work outside the home only when necessary for family survival.
Anxieties of Mothering a. Burden of making and enforcing decisions. b. Little help from family origin and ambivalence around acceptance when available. c. Devaluation of tradition. d. Value expert opinions. e. Prepare young for achievement through competition. f. Concern with self-development. g. Pressure to remain attractive and alluring.	Pleasure of Aging a. Wisdom is respected and sought by others. b. Physical needs are taken care of by one's children.
Embarrassment of Growing Old a. Cut off from power and prestige. b. Become dependent, unproductive. c. Psychological debilitation.	

The psychological and social stress associated with English language deficiency for Korean wives can be extreme. Language fluency can be a tremendous means for growth through education and cultural exploration, and can also prevent serious frustrations during subsequent residency stateside. English language deficiency has a harmful psychological impact on the Korean wife. Her self-esteem is threatened due to her limited problem-solving ability. This not only perpetuates a hesitation to seek English-mediated counseling, but frequent misunderstandings, inappropriate reactions, frustration, and incomprehension of medical services force her into isolation. There is also the possibility of harmful sociological impact stemming from degrading reactions from Americans; international and intergenerational conflict based on language differences; difficulty of keeping employment; difficulty of accomplishing myraid basic tasks, such as shopping and banking, and tardy acculturation progress.

Transcultural Understanding

Transcultural understanding can be assisted during orientation by providing information about fundamental Korean-American cultural differences in a fascinating manner. This information should be reinforced by role-plays and other experiential exercises to expose the differing subconscious cultural assumptions which often lead to marital misunderstanding and conflict. The differences should be presented as opportunities for mutual discovery and complimentarity rather than as stumbling-blocks. In addition, universals of human values and behavior should be explored as a basis for transcending the cultural differences. Interviews with Korean wives revealed the following areas to be most important for coverage in an orientation:

1. Emotionality (effect)--(a) temperament, (b) expression of affection.

2. Thinking (cognition)--(a) situational assessement styles, (b) time concept.

3. Communication--(a) dialogue, (b) nonverbal cues, (c) kinship naming, (d) language.

4. Family Living--(a) treatment of elderly, (b) living arrangements, (c) childrearing, (d) parent-child relations, (e) possessing/sharing household items, (f) gender characteristics, stereotypes, and roles (g) marital power and status relations.

5. Social Interactions--(a) sharing, (b) companionship, (c) visitation customs, (d) greeting and parting customs, (e) table manners.

6. Moral Standards--(a) sexuality, (b) family obligations (including the extended family), (c) value orientations.

7. Diet.

Adjustment in the United States

Orientation participants should be familiarized with the typical phases of marital development, especially those pertaining to transcultural marriage circumstances and the demands of adjustment in the United States. This includes not only a focus on the adjustment of the Korean spouse but also on the cultural adjustments of the American soldier. Pre-marital programs should provide the benefit of anticipatory socialization and help excessive anxiety and frustration due to feelings of isolation and disorientation during periods of growth-related crises. The orientation program can provide a cognitive map and guide to help Korean-American participants to navigate the course of successful marital development. The article, "Asian Born Spouses: Stresses and Coping Patterns," by Daniel B. Lee, D.S.W. (Appendix B) is recommended reading. A manual listing available stateside Korean-American community resources, such as churches, social services, and ethnic organizations, should also be provided to participants.

Mutual Needs and Expectations

The orientation program should help partners to clarify their needs, expectations, and goals in order to maximize the possiblity of mutual enhancement and minimize the possibility of conflict over "hidden agendas." Participants should be helped to view each other's needs in all dimensions: economic, physical, emotional, intellectual, social, and spiritual. Participants should be encouraged to reflect upon and discuss their needs for both transcultural assimilation and native ethnic group affiliation in order to achieve intrapersonal awareness and interpersonal balance.

Financial Management

The facet of financial lifestyles is given special importance by Korean-American military transcultural marriage participants. In Korea, it is customary for the Korean wife to handle all financial matters of the household. Several Korean-American couples interviewed maintained this custom, thus placing particular emphasis on practical training during the orientation including banking; joint checking accounts; dollar and Korean won monetary values; credit cards; and loans. Realistic assessments of American economic conditions (versus the "America is Paradise" syndrome) should be provided to Koreans. In particular, frank discussion about economic conditions and level of affluence should be encouraged between partners. Partners should be assisted to develop mutual financial planning and clear economic priorities.

Comments

Pre-orientation programs are an important support element to the Korean- American couple. These sessions often serve as the first opportunity for transcultural couples to come together to discuss the issues, concerns and doubts they may have about life in the United States. Pre-marital programs may also provide

Korean wives with their first real introduction to Americans and American societal patterns outside of their relationships with their spouses. Program content and presentation thus become crucial factors in establishing a foundation for the acculturation of the Korean wife as well her American soldier husband.

The question is often raised of whether or not pre-marital programs should be mandatory. Although Korean wives recommend additional and more extensive program development, American husbands maintain resistance to mandatory attendance, thus limiting the interest of husbands in program activities. There is no limit to the creativity needed to develop a program format that will attract the interest of husbands. As a result, programs must realistically focus on the role of the husband in the acculturation process and within the transcultural marriage.

The involvement of the chaplain in the initial phases of pre-marital program development can begin with the chaplain sponsoring a short session on marriage applications and procedures for processing paperwork. The marriage application process was identified as one of the obstacles to the prospective American spouse entering a transcultural marriage. A seminar on the application process would establish immediate contact and rapport between the chaplain and American soldiers. Perhaps, through this initial activity, the chaplain can demonstrate genuine interest and concern for the transcultural couple thus encouraging involvement of American husbands in other pre-marital program activities.

The chaplain can facilitate these programs by providing both guidance and emotional support to the transcultural couple. With the assistance of other military representatives, Korean-American couples who maintain successful transcultural marriages and Korean professionals within the Korean community, pre-marital programs can be designed and successfully implemented.

VI. GUIDELINES FOR POST-MARITAL SERVICES TO KOREAN-AMERICAN COUPLES IN THE UNITED STATES

Follow-up services for Korean-American military transculturally married families living in the United States are crucial for achieving the dual goals of preventing problems and promoting marital growth. As a guide for providing post-marital services, recommendations for program development by chaplains for Korean wives and American servicemen are described.

It is unfortunate that public policies and institutional social service programs in Korea and the United States have failed to recognize the intrinsic stress factors associated with military transcultural marriage. Therefore, there has also been a failure to develop appropriate preventive, protective, and rehabilitative measures which could foster mutually rewarding experiences in Korean-American matrimony, family life building, and personal growth. Appropriate human services for military transcultural families can help to transcend ethnocentric barriers and to achieve a global community of transcultural harmony.

Program Contents

The development of post-marital counseling programs is crucial for the successful assimilation of Korean wives and American husbands. As stated in Chapter IV, "Adaptation to Culture," many of the problems encountered by the transcultural couple occur once they reach the US.

Korean-American couples interviewed in the TRITON study stated that programs should include English as a Second Language training, job training and placement assistance, and information resources. However, upon careful analysis of all of the information gathered in the study, it was determined that substantive content was needed to complement survival skill information. As a result, the following program objectives and methods are provided to facilitate development of post-marital programs by chaplains and other professionals.

Objectives and Methods

First Objective: Raise social consciousness and self-awareness among transcultural couples and families toward clarification and better understanding of the myths and realities of intermarriage, its associated consequences and challenges in the context of inter-ethnic and intra-ethnic relations.

Methods to achieve this goal include:

1) Series of Public Lectures and Public Dialogue. Objective yet thought provoking presentations by leading experts who can overview, analyze and synthesize both abstract and descriptive data relating to the public perceptions, demographic data, critical incidents, and experiential observations. Participants are encouraged to be involved at all phases of dialogue including individual and panel discussions.

2) Small Group Encounter. Using the existing social network system of churches, wives clubs, neighborhoods, and other types of social gatherings. More intense group interaction approaches can be conducive to elicitation, catharsis, and healing of more deep-seated emotional conflicts.

3) Sociodrama. Dramatically depicting social and cultural maladies reflective of critical incidents. Subtle dynamics of prejudicial human encounters can be elucidated.

4) Video Tape. Upon the permission of participants, educational and generalized program activities can be videotaped for wider distribution.

Second Objective: Systematically assess concerns and needs of the target population and their associated public sectors in reference to the nature of barriers and handicaps in achieving successful transcultural adjustment and integration.

5) News Media. For a wider dissemination of information, reporting of events, highlighting central themes and salient remarks to be released in bilingual format to the local, regional and national news network system.

Methods to achieve this goal include:

1) Recapitulation of the aforementioned methods 1 and 2.

2) Data Analysis from archives on the subject area.

3) Workshops. Focus on barriers and handicaps by enlisting community resource persons consisting of Korean church leaders, military chaplains, area mental health staff, human service personnel, volunteers, indigenous community outreach workers, and other representatives of Korean associations.

Third Objective: Organize community resources - public, voluntary or private - for the establishment of area community service networks geared to holistic program development and sensitivity to the needs of the target population.

Methods to achieve this goal include:

1) Area Organizing and Coordinating Council Development. The council should be composed of four to eight area representatives who would contribute to the establishment of an area community service program. Depending upon the local situation, the existing church and community service establishments can be utilized in the process of council organization.

2) National Network Building. The Transcultural Family Institute of America (Inception Stage) in Columbus, Ohio will function as the heart of national coordination of all other

related network systems in conjunction with Dr. Rhee's Center in Seoul. Unlike other previous attempts, the proposed network building aims at multi-level participation of policy-makers, program implementers, volunteers, and consumers for bridging church and society toward a global community of mutual accommodation in the national and international context.

3) Toll Free Telephone System and Publication Clearinghouse. To faciliatate communications between and among various components of the local, regional, national and international network system, it is essential to establish a toll free telecommunication system clearinghouse as the project secures appropriate funding and operational mechanisms.

4) Annual or Biannual Convention. Regional, National or Global convention/conference can be established to advance ideological commitment, refinement of existing programs, strengthening organizational networks, and planning for future directions.

Comments

The responsibilities for implementing the activities mentioned above cannot be accomplished solely by the military chaplain. However, the chaplain can serve as the catalyst for initiating these activities within the military community. By working with military resources and personnel as well as with the local Korean community, efforts in post-marital program development can be achieved.

It is important that any program developed meets the needs of its service population. Although substantive information can be of great assistance to the Korean-American couple, it is vital that essential information such as ESL classes and job assistance not be overlooked. Programs should intergrate these elements to fully address the needs of the transcultural family.

It is important that any program developed meets the needs of its service population. Although substantive information can be of great assistance to the Korean-American couple, it is vital that essential information such as ESL classes and job assistance not be overlooked. Programs should intergrate these elements to fully address the needs of the transcultural family.

Finally, post-marital programs must be taught by both Koreans and Americans to bridge the language gap. Many Korean wives have limited English fluency when they arrive in the US, thus hampering program effectiveness unless the activities are conducted in Korean.

The last chapter of this handbook summarizes the contents of this document and futher explains how chaplains can enhance their roles in ministering to transcultural couples.

VII. THE CHAPLAIN AND THE MILITARY TRANSCULTURAL COMMUNITY

As stated in the first chapter, this handbook was designed to provide a foundation from which the chaplain could work toward a more effective ministry to military transcultural couples. If the entire document has been read, then this objective has been accomplished.

We began by seeking to understand culture and specifically examining American cultural development and our own value systems. Our next step was to trace the historical, psychological and sociological perspective of Korean cultural development and identify differences and similarities between American and Korean cultures. Based on this identification, cultural differences were translated into problems encountered by both spouses during the acculturation process. Methodologies to circumvent these problems were explored and developed in the final chapters. Now, the question arises: Where do we go from here?

There is a great deal of work that must be accomplished in order to provide for the military transcultural community. Chaplains within the military community, however, remain as the primary source for initiating accomplishments in this area. The military chaplain, however, must also recognize that the Chaplains's Office cannot do this alone. Any program or service that is to be effective must incorporate other military resources as well as input from the civilian community, particularly the local Korean community. Working with Korean ministers provides the bilingual capability that is greatly needed if services are to have an impact on both the Korean and the American spouse.

In addition, the chaplain must establish a role as an information resource to the transcultural couple. Korean wives particularly require this service. They are in a strange, new environment and are almost childlike in the initial stages of acculturation. Should they need assistance, the wives often do not know to whom to turn. Chaplains can be invaluable in this role.

It is important that the American spouse is not forgotten throughout the process. He is the key to the successful acculturation of his Korean wife. His adjustment into American society is just as important as hers because his role and status have undergone significant change in the transition from Korea to America. If the husband is inadequately prepared to accept his responsibility of assisting his wife through acculturation, he can become the biggest obstacle blocking her path toward her successful assimilation. However, if a network of services are provided both in Korea and the US, these potential problems can be effectively addressed.

Finally, if chaplains are to be providers of transcultural services, they must enter counseling as objectively as possible. The frustrations of soliders with the military system stem from the prejudices this system portrays. The military chaplain is an instrument of this system, however, chaplains are in a unique situation to dispell any myths about transcultural marriages and provide counseling, both religious or otherwise to the American soldier. Therefore, chaplains must maintain their objectivity when working with these couples and relay this objectivity to other professionals of the military and civilian community.

Military chaplains are in a position to succeed where others have failed because they have the benefit of understanding the military subculture, the role of the soldier within that subculture, and American society. This understanding is often complimented by counseling techniques and strategies. At a minimum, this handbook should provide an understanding of Korean culture and its effect on the military transcultural marriage. Hopefully, however, this handbook will serve as an additional tool for military chaplains toward a more effective ministry to American soliders who are married to Korean Nationals.

VIII. APPENDIX

A. Korean Concepts of Human Relations

B. "Asian Born Spouses: Stresses and Coping Patterns" by Daniel B. Lee, D.S.W.

Appendix A

KOREAN CONCEPTS OF HUMAN RELATIONS

A. Intrapersonal Relations

1. Maum. The word maum can be translated as mind, heart or spirit. While Americans may conceive of the mind primarily in terms of thinking, Koreans conceive of mind primarily in terms of feeling, or even more deeply, in terms of the most central vital force in a person. Human impulse arises in the "heart" and is later processed by cognition in the "head." Therefore, the condition of the maum is united in Korean psychology. A "weak maum" can result in psychopathology and even spirit-possession in the Shamanistic view.

2. Kibun. This is the predominant feeling or mood of a person. Protecting the comfort of Kibun is a high priority in self-concept and human relations. In order to avoid "losing face," a Korean may avoid direct confrontation of problems. Also, if someone damages another's kibun, a great sense of offense and insult may result in retribution or cutting-off the relationship.

3. Ch'e myon. Good Kibun is maintained partly by carefully keeping up appearance (ch'e myon), favorable honor and reputation. Ch'e myon is the "face mask" which covers potentially embarrassing, threatening or impolite feelings and thoughts. For the sake of ch'e myon, seldom will a Korean directly say "no" to a request. Rather, he may provide a convenient excuse not to comply. This attitude results in self-protection by repression of nonpleasant effects. In order to ratify other's expectations, the outer self is beautiful, sometimes to the neglect of the inner self. Yet elegant refinement thereby characterizes polite Koreans. Americans who ignore the requirements of ch'e myon may be perceived as unculturated people, while Americans may perceive Koreans to be deceptive and formalistic. This mutual misperception need be prevented, especially in transcultural marriage.

4. P'alcha. Koreans may tend to view their lives in terms of unavailable destiny and fate (p'alcha). Particularly personal misfortunes and oppression may be visited less strenuously than Americans might expect

because of the assumption that one must endure one's fate. This sense of destiny can also be a great source of strength and fortitude in dealing with challenges and difficult circumstances. Unfortunately, p'alcha is sometimes used as an excuse or scapegoat for failure thereby fostering a sense of hopeless frustration.

5. Ch'e nyom. Fatalism is connected with ch'e nyom (resignation) as a coping strategy. A Korean may feel that a problem is inevitable so "just forget about it." Such stoic resignation can be an effective psychological defense against adversity, but it can also foil useful preventive or problem-solving efforts.

6. Han. As mentioned earlier, Korean history has inculcated an ethos of unresolvable anxiety and suffering (han). Hence, intrapersonal concepts are often involved with suffering and adversity and the self-protective measures required to face them. Koreans utter the phrase aigo chukketta ("I am nearly dying") in response to crisis and difficulty. This lament can be an effective ventilation for grief and pain and is an essential part of the mourning process.

B. Interpersonal Relations

1. Inyon. The concepts of fate and karma manifest strongly in interpersonal relations through the notion of inyon, meaning fated affinity or connection between people. Inyon is like an invisible thread connecting people who are unaware of it until it is activated by encounter. People who "click well together," to use an American idiom, share inyon. Inyon is a noncausal but meaningful connecting principle. It can be a powerful source of feelings of significance and providentiality helping to bond marital and other relations.

2. Kamun. This literally means "home-gate." It refers to the importance of family background in determining an individual's life course. Descendents of yangban (traditional upper class) may feel entitled to automatic respect and success and to some extent may be given it. Kamun contributes to a healthy cultivation of family pride and interest in "roots." It can also have the harmful effect of condescension among successful families and hereditary out-caste status for unsuccessful families.

3. Put'ak. Put'ak means request or solicitation. It can connote that a favorable response to the request is considered to be obligatory. Thus, making requests and giving gifts can become either a source of generous mutual support or constantly escalating indebtedness. The art of politely extricating oneself from unwanted put'ak is important for both Koreans and Americans dealing with Koreans to understand. One must not damage the kibun of one who makes such a request.

4. Nunchi. This means "eye-measure" or countenance. Nunchi refers to the social skill of reading another person's face in order to discern the time message in communications. Communication theory generally recognizes that when verbal and nonverbal messages seem to contradict each other, the nonverbal message shold be given priority in understanding the hidden or unconcious intent. Koreans have developed the skill of reading nonverbal cues to a fine art. A person who lacks nunchi skill is considered poorly cultured; hence Americans may be perceived as socially obtuse since they tend to rely on verbal content. A Korean may say one thing but indicate nonverbally the exact opposite, expecting the message-receiver to understand through nunchi. Americans must be aware of the total verbal and nonverbal content of communication with Koreans in order to avoid misunderstanding. What an American thinks is a Korean lie may really be his own misperception.

5. Ut-Saram. Ut-Saram means "one's superiors." It refers to the all-pervasive system of seniority in Korean society. A cultivated person must know how to treat elders and status-superiors with proper respect. Seniority indicators are even built directly into Korean grammatical verb-endings and vocabulary. Traditionally, aristocrats and scholars were the highest class (yangban), followed by professionals (chungmin), and military personnel and commoners (sangmin). This distinction still influences Korean attitudes. The intrinsic superiority of elders and males is also often taken for granted. This hierarchial orientation can produce an orderly system of mutual responsibility and caretaking (as advocated in Confucianism) or it can degenerate into power-competition and strife.

6. Injong. Korean ideals of proper human relations are epitomized in the concept of injong meaning humaneness, compassionate nature, gentleness

and affection. This deep kindred-feeling links all people without bias or egotism. Ideally, the parent naturally responds with compassion to the needs of the child. Likewise, rulers must be benevolent toward subjects and friends must be able to sense and respond to each other's innermost needs. Injong is capable of responding even to unspoken needs. Therefore, in the case of Korean-American military transcultural marriages, when a wife feels neglected, the American husband may be held responsible even though the wife did not express her need. American spouses of Koreans must be able to manifest injong to both obvious and subtle needs.

7. Uiri. This means faithfulness, fidelity and righteousness in human relations. Uiri bonds people beyond the family into a social network of enduring friendship and mutual commitment.

8. Isim Chonsim. Isim Chonsim means "my heart-your heart." It can be translated as telepathy but it emphasizes a deep empathic rapport between people which has a strong emotional aspect. This quality of connection is especially important in marital relationships -- the ability to share thoughts and feelings without speaking them and to respond to anticipated needs. Couples who experience communicational problems and contradictory expectations may need to deepen Isim Chonsim.

Asian-Born Spouses: Stresses and Coping Patterns

By Daniel B. Lee, Ph.D.

During the last three and a half decades, nearly half a million Asian-born spouses of U.S. servicemen have fought in their personal battles of transcultural survival. Many of them ran across their home cultures' internal wires of social bigotry, familial rejection, and bureaucratic red-tape. Many had to climb over the terrain of their American husbands' language and cultural barriers. And many fell into the ditches of social alienation, marginal status, and psychotic ordeals. Unfortunately, many casualties have been left untreated behind the scenes, while the events of recent global military history have marched on. Up until now, there were few collective efforts to understand and ease the stresses related to psychosocial adjustment and coping of Asian-born spouses.

It is the author's contention that the trend of U.S. immigration, including military transcultural marriage, has recently shifted from a trans-Atlantic to a trans-Pacific pattern. During the 1970's, Asian immigration to the U.S. increased by 120 percent; in particular, Korean immigration increased 550 percent. More than half of Korean immigration came directly or indirectly as the result of military transcultural marriage. If the current trend of military transcultural marriage between Korean women and American servicemen (4,000 per year) would continue worldwide in all overseas military installations, then the number of military transcultural marriages could increase to the size of six to eight divisions per year.

Asian spouses come from diverse socioeconomic backgrounds. Often undesirable and repressive social conditions—such as economic disparity, war threat, traditional role rigidity, and intense extended family pressures—motivate many individuals to emigrate to the United States. Concomitantly, life in Asian societies is rapidly changing, and women throughout Asia are questioning and examining traditional roles imposed on them; and they are searching for their own identity, autonomy, and social equality. Such intricate personal and societal forces "push" Asian spouses to seek for uplifting opportunities including social and emotional outlets. However, the process is not free of stresses. During the transcultural adjustment process, Asian wives of military transcultural marriage tend to progress through three phases of psychosocial development; these are the phases of cultural transition, accommodation, and transculturation. In the following discussion, we will focus on the stressors associated with each phase.

Stressors in the Cultural Transition Phase

The great majority of Asian spouses who marry American servicemen move from their familial home environments into their husbands' alien cultural surroundings. Depending on the degree of Asian spouses' American cultural orientation, their personality, and their husbands' supportiveness, the impact of sudden cultural and environmental change during their early adjustment phase can be mild, moderate or severe. The initial success or failure of cultural transition for the Asian spouses serves as a very critical indicator for the following phases of adjustment and coping.

To illustrate the importance of a supportive environment to offset "culture shock syndrome," the following case is introduced here to highlight major stressors germane to Asian spouses. Ming is an intelligent Chinese spouse of an Air Force officer; they married in Taiwan and had two offspring. Upon her husband's permanent change of station to the United States following several years' overseas assignment, she developed symptoms of depression, in reaction to her cultural discontinuity, separation from her original family and friends, homesickness, social isolation, and acculturation pressures. While her husband was readjusting to his home culture, she felt remorseful, humiliated and even resentful. She tried to communicate some of her feelings and concerns with her husband symbolically by a passive means of withdrawal and somatic complaints. This is a common Asian means of coping which was reinforced by Ming's frustration with her inability to adequately express her feelings in English. However, this nonverbal and passive means was ineffective and further intensified her frustration. Much of her anger was directed toward her husband who had increased his independent behavior, lack of consideration and preoccupation with his career. Her disappointment reached a peak when her husband failed to stand up "like a man" in defending the integrity of their transcultural marriage against people's prejudicial remarks. In her situation, she braved herself to leave her own family, relatives and friends behind in order to stay married with him in America. It was very difficult for her Confucian mind to accept a man who, as a head of the household, can not safeguard his own family.

Ming's case is not unique, but rather it is common to many Asian-born spouses. Asian cultural pattern of dependency on familial loyalty and emotional supports, which has paved their socialization, is suddenly tested in an entirely different cultural environment where the task of new social accommodation confronts them. For example, in the author's recent study of marital adjustment between Korean-born spouses and American husbands, it was found that the supportive role of husbands in providing both social access and companionship to their wives enhanced the level of their marital adjustment. The greater access to mobility and complementary role performance in meeting the very basic needs of sexual companionship and financial security were among the most critical indicators for success in their marital adjustment during this and following phases. The well-adjusted couples were more in agreement with their original decision to marry and were more appreciative of each other's personhood. The maladjusted couples experienced more conflicts in the areas of miscommunication, family rejection or in-law disapproval, spouse control, financial strain, limited mobility, personality collision, and unfamiliarity with helping resources.

During this initial phase, both anticipatory preparedness and a continuing supportive environment can provide an adjustment cushion for Asian-born spouses, thus minimizing the impact of psychosocial stressors. How adequately and effectively do American husbands prepare for and provide their Asian spouses with social and emotional supports during this critical period of cultural transition? What kinds of support systems are available to Asian spouses when their husbands fail to respond to these transitional stressors? The answers to these questions are often found to be more negative than positive. There is great need for a comprehensive and systematic provision of

(continued on next page)

Asian Born Spouses *(from previous page)*

acculturation programs as an important step to prevent Asian spouses from suffering bewilderment, misfortune, exploitation, and adjustment failure.

Stressors in the Accommodation Phase

Passport and visa, social security number, driver's license, I.D. cards, checking accounts, credit cards, citizenship, and voting registration are important ingredients of American living which often become status symbols of successful accommodation. Language barriers and cultural unfamiliarities slow down the process of Asian spouses' active participation in the mainstream of American life. Also the external realities of prejudice and limited job options often contribute to their marginality. Cultural conflicts and moral turmoil are inescapable for those who are caught between two cultures in seeking to establish their own traditional community within the dominant culture. Such a marginal person tends to display a dual personality and has a double consciousness. Her divided loyalty between her own and her husband's cultures causes ambivalence in her attitudes and sentiments. She often feels inferior, excessively self-conscious and hypersensitive. During the initial phase of cultural transition, social alienation is primarily imposed by the external realities. However, during this second phase of accommodation, psychological alienation becomes more poignant and destructive. The following case example illustrates this.

Simsoon, a 38-year-old Korean woman, accompanied her Army staff sergeant husband to Florida. During more than two years' residence there, she experienced increasing difficulty making friends with people of either her own or her husband's ethnic backgrounds. This contributed to an identity crisis including confusion, cognitive dissonance, and hypersensitivity. She began to internalize a sense of inadequacy, social deprivation, and loss of self-control. In this condition of vulnerability, she attempted suicide when she heard the news of her blind father's serious health condition back home. Upon recovery from the unsuccessful suicidal attempt, she revealed her deep-seated feeling of guilt for leaving her impoverished family behind in order to pursue her own happiness. Her unfulfilled obligation of filial piety to her parent stimulated this dramatic action. Her several previous attempts to pressure her husband to obtain a compassionate reassignment to Korea had failed. Since she could not return to Korea in her body, she tried to at least free her soul to return.

Various social networks are formed during this phase to ward off social and psychological alienation. More than half of Korean spouses, for instance, have brought their relatives to the United States as a way to incorporate their natal family support system within their new environment. Contrary to initial expectations, interaction with relatives often introduces another wide spectrum of psychosocial stresses including value conflicts, competition, jealousy, and financial burden. The relatives may even be reluctant to disclose their association with their Korean-American kin because of bias against transcultural marriage. This may increase the Asian spouse's sense of alienation from her own ethnic group as well as her husband's. Therefore, the outcome of restructuring an extended family network involves mixed blessings and woes. This pattern of bias and stigmatization against military transcultural marriage is often repeated in the general Korean community, thereby increasing experiences of strain within the intraethnic social network. Such in-group prejudice operates as a stressor for many Asian spouses, not only Koreans. As a result of accumulated frustration in attempts to establish an intraethnic support system, Asian spouses often form their own transculturally married supportive subgroup.

During this critical adjustment phase, Asian spouses must be assisted to utilize existing mental health and community resources as well as programs specially designed for their unique accommodation needs.

Stressors in the Transculturation Phase

Finally, Asian spouses are challenged to succeed in the following tasks of the transculturation phase in addition to the ordinary tasks of life cycle progression. They must establish effective intrafamilial communication and mutual sharing of personal and cultural strengths between spouses. They must assist their offspring to deal with divided ethnic identity and loyalty. They must also resolve the issue of avoidance or involvement with their various kinship and friendship groups. For example, a Japanese-American couple in their late forties was referred to social work services when their teenage daughter ran away from home. This crisis brought both spouses to a realization of their unresolved transculturation issues. There was an ongoing tug-of-war between the Japanese mother and American husband regarding the rearing and disciplining of their daughter. Both sets of in-laws became involved in an intergenerational dispute. The daughter had difficulty disentangling her parents' mixed messages and her own conflicting feelings of loyalty to each parent. The daughter's escape was actually a call for help to resolve this transcultural family dispute. This problem was alleviated when the parents established a mutually supportive pattern which enabled the daughter to integrate the strengths of both parents' cultural heritages and develop her own sense of balanced and positive personal and transcultural identity.

Unfortunately, many transcultural marriages fail because of stagnation of mutual growth, spouse rivalry and domination struggles, role rigidity and incompatability, and inability to achieve a constructive transcultural synthesis. In contrast, the attitude of an American husband in a successful transcultural marriage is well illustrated by his own words: "Our ethnic, cultural and racial differences enrich and color the fabric of our life together. We have two histories to explore; two ethnic groups to consult; two cultures from which to draw wisdom and beauty. After eleven years of marriage, I am still fascinated by the things I discover about my wife from day to day."

Helping professionals and the other military personnel dealing with transcultural families must assist the resolution of identity and loyalty issues and development of an enduring social support network sensitive to transculturation needs. The repertoire of helping strategies should be expanded with the following approaches: (a) utilization of a social network system in assessment and problem solving; (b) development of transcultural resources including multilingual and multicultural capacities as well as transculturally married volunteers; and (c) outreach programs designed to increase the competencies of military transcultural families to achieve constructive transcultural synthesis.

Conclusions

The coping patterns of successful Asian-American couples show certain typical features throughout the

phases of psychosocial adjustment. These include mutual commitment to a supportive relationship, sharing of each other's personal and cultural strengths, development of an enduring social support network, appreciation of each other's differences and similarities. They also involve development of intercultural competencies and role complementarity. Helping professionals must encourage these successful coping patterns within the transcultural family itself. They must especially direct themselves to the specific stresses and appropriate coping skills associated with each phase of transculturation. Although we began this article with an image of the battlefield, we need to seek a model of successful transcultural marriage emphasizing harmony and adaptive coping which can serve as an encouraging and supportive frame of reference for those who enter into military transcultural marriage.

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